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The Orthodox Herald

Celebrating our 40th year

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ENTERING AND LEAVING

One of the first things we learn in Sunday School is how to enter the church. We are told that it is the House of God and that we must greet Him. We are told to make the sign of the Cross as we enter and to say this prayer: "O Lord, I will enter into Thy House, and in fear and love I will worship Thee in Thy Holy Temple."

If we check our prayer books we find that this is a simplified version of the prayer upon entering the church. The whole prayer reads: "I will enter Thy House in the multitude of Thy mercy, and in fear of Thee I will worship in Thy Holy Church. O Lord, lead me in Thy righteousness; make Thy way straight before me, that I, with pure mind and clear conscience, may glorify Thee, One Divine Power, worshipped in Three Persons."

There is also a prayer upon leaving the church. After the priest blesses us with the cross we go to the front of the church to kiss the cross the priest is holding and to receive a portion of blessed bread-prosphora or antidoron. As we leave we turn to the altar, make the sign of the cross and recite the prayer of leaving which St. Simeon said when Jesus was presented into the Temple the occasion of which we commemorate every February 2/15. The prayer is recorded in St. Luke 2:29-32 and can be found in your prayer book. It reads: "Lord, now lettest Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation, which Thou has prepared before the face of all people — A light to enlighten the Gentiles, and the glory of Thy people."

MEDITATION FROM JOHN 3:20-21

Everyone who practices evil
hates the Light;
he does not come near it
for fear his deeds will be exposed.

but he who does the truth
comes to the Light,
to make it clear
that his deeds are
done in God.

This month let us be with Simeon and Anna and receive Jesus into our arms, homes and hearts and let us bathe ourselves in the joyful awareness that salvation has come to us just as we are.

THE DOMESTIC CHURCH

Something is happening to our homes these days. More and more they are becoming electronic centers — dozens of TV channels, stereos, CD's, all sorts of videos, microwaves, radios, and now, home computers.

In many ways, too, they are becoming drop-in recreation centers where we take time between activities to satisfy our basic needs for food, rest and bathing and where we keep our clothes and necessities.

Homes today take a greater variety of forms than ever before. They can be made up of father, mother and children, but include a rapidly growing number of single-parent families and of individuals living alone.

In spite of all these dramatic changes, each home can be a "domestic church" where people gather to celebrate the Presence of God in their lives. It should also have ikons and spiritual books in a corner where prayers may be said on a regular basis.

This does not deny the parish Church as an important and necessary place for sacraments, worship and communal sharing. It means that we are returning to the earliest Christian tradition when the home was the vital center of religious life and when faith-filled homes helped to strengthen the communal church.

"The churches salute you Aquila and Priscilla ... with the church that is in their house." 1 Cor 16:19

"Likewise greet the church that is in their house." Romans 16:5

Life is what happens while you are making other plans.

Rationalization is a mental technique that allows you to lie, cheat, and sin without feeling guilty.

THE MEETING

On February 2/15 we celebrate the Meeting of our Lord Jesus Christ in the Temple.

The gospel reads: "Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace ..." (Luke 2:28-29).

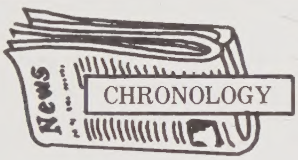
In this beautiful scene, the aged Simeon takes the Baby Jesus up in his arms and expresses his delight and joy to God in a brief prayer. We often picture Jesus taking little children in his arms but this thought of another receiving Jesus into his arms is much less familiar to us.

The event occurred when Jesus and Mary brought the Child to the Temple to present Him to the Lord, according to the law of Moses. The holy family had made its little pilgrimage from Bethlehem to Jerusalem, a distance of about five miles, to accomplish what was called the purification of Mary. This required the presentation of a lamb, or for those who were poor, of two pigeons. In addition, a gift of five shekels to the Temple was required as an acknowledgement of God's claim over the first born male of the household; the child was thus redeemed from sacred duties to enter the secular life.

Taking Jesus into his arms was an act of will by Simeon. The Spirit had prepared him to meet Jesus at the correct moment and had providentially brought them together. There are critical moments in life when everything depends upon immediate submission to the impulse of the Spirit. The impulse may come as a voice, or as a feeling of right or wrong. But the voice does not always give the answer we expect or hope to hear. More often it presents a challenge which we may or may not choose to answer. The decision is always ours. Simeon was driven under the impulse of the Spirit to hurry into the Temple, and when he was confronted with the Christ Child, he accepted Him into his arms immediately overlooking the

(Continued on Page 60, Col. 3)

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FEBRUARY

ORTHODOX CHRISTIAN CHARITIES, 643 S. Olive St., Suite 200, Los Angeles, CA 90014 was formed as an inter-jurisdictional network of Orthodox Christians dedicated to spread Christian love and compassion among the needy at home and abroad. Among the charities supported so far as the Romanian orphanages and to act as a funding vehicle for humanitarian assistance to the Russian people as part of the U.S. Government efforts to help them in the Soviet Union. The Orthodox People Together and the Standing Conference of Orthodox Bishops in America (SCOBA) supports the efforts.

STAY WITH A FAMILY IN THE USSR The American-Soviet Homestays, RR 1, Box 68, Iowa City, IA 52240 or call free 800-876-2046 arranges home visits for Americans in the USSR.

DIABETICS who want to travel and are concerned about such things as drawing insulin in a pressurized airplane cabin or how to travel with syringes and needles can contact The Diabetic Traveler, P.O. Box 8223-RW, Stamford, CT 06905 for info on their newsletter.

TEAMS will be going to the "USSR" (CIS) this summer to help restore churches and monasteries. Icons are needed for distribution. For info on the work teams or icons write: Archdiocesan Mission Center, P.O. Box 4319, St. Augustine, FL 32085.

ORTHODOXY was brought to Korea by Russia monks in the late 1800s. After many problems in the ensuing years, this traditionally Buddhist and Confucist country is again seeing mission work but now being conducted by Korean natives, many of whom have studied in an Orthodox Seminary in the U.S.

KESTON NEWS SERVICE from Keston College in England has discontinued publishing. Some of the researchers, etc. will move to Oxford. The news service will be missed as it furnished material on religion in the USSR and Eastern European countries when it was nearly impossible to get information anywhere else.

IN UNALASKA, ALASKA can be found a portion of the original church built by the 19th century mission Father Innocent Veniaminov now St. Innocent. It has been incorporated into the present church. The Orthodox Church in Atka was bombed by American troops while many other churches were looted and ransacked. There is a bill in Congress asking for $1.4 million for the reimbursement of destroyed or damaged churches. The area in question is on the Aleutian Islands.

BUENOS AIRES, ARGENTINA has several Orthodox Churches including a magnificent cathedral built prior to 1917 for use of the old Russian embassy inhabitants.

THE ACADEMY OF ST. BASIL is located across the river from West Point Academy. It is an Orthodox home for children and provides space for conferences and retreats for adults. Call (914) 424-3500 or write St. Basil Academy, Route 9D, Garrison, NY 10524.

SCOBA meeting last fall decided to suspend membership in the National Council of Churches, to create a Pan-Orthodox Council of Churches, to setup a Pan-Orthodox Prayer Breakfast in Washington, write letters concerning the Uniate problem in Eastern Europe where Orthodox Churches are recovering from an atheistic repression for over 70 years.

IKONS, crucifixes and incense may be obtained from Holy Protection Monastery, Rt. 1, Box 75, Geneva, NE 68361.

ACCESS TO THE DEAD SEA SCROLLS has been made possible by the Huntington Library in San Marino, CA. Up to this time only a small group of researchers had been authorized by Israel's Antiquities Dept. to study the scroll fragments. They contain a complete scroll of Isaiah, portions of the book of Genesis, the Habbakuk biblical commentary, and the Manual of Discipline, a non-biblical manuscript setting forth the rites, beliefs and rules of an ancient monastic Jewish sect. The scrolls are at least 2000 years old.

WOMEN IN ORTHODOXY is a course studying how Orthodox deal with women's experiences and understanding of Orthodox theology and practices, and of the identity of Orthodox women in American society. In-class and correspondence courses available. Write for info: Demetra Jaquet, Hope Care and Counseling Center, 1660 Sherman, Denver, CO 80203.

SCHOLARSHIPS are being given by the Russian Orthodox Catholic Women's Mutual Aid Society. Write for eligibility requirements to: ROCWMAS, 146 Arle Dr., Pittsburgh, PA 15220.

THE GULFPORT, FL. LIBRARY has over a thousand books in the Russian language and translated into English in its permanent collection. Histories, cookbooks, biographies, adult fiction, etc. are circulated through the Pinellas Public Library Cooperative. Nina Vinogradoff supervises the collection.

ST. HERMAN'S HOUSE OF HOSPITALITY is an Orthodox institution which provided a place for homeless and has a soup kitchen, which serves 500 meals a day. Needed are money, serviceable clothing, other items and workers. Write Fr. John Henry Abbot, 4410 Franklin Blvd., Cleveland, OH 44113 or call (216) 961-3806.

PARENTING. Parents get much advice on how to teach their children to adjust to this world but very little focus is made on their spiritual and moral development. An 86-page booklet is now available for $4.40 from St. Xenia Skete, P.O. Box 200, Wildwood, CA 96076-9702 titled: "On the Upbringing of Children", which should help parents give their children an Orthodox Christian lifestyle.

PATRIARCH ALEKSY'S VISIT

Much has been written about Patriarch Aleksy II's visit to the U.S. Some of the best analysis was written by Fr. John Peter Fencik in the November 24 issue of **The Church Messenger**. He writes: "Several key items do stand out in his (Patriarch Aleksy's) words: We should never confuse the issue of 'Freedom of Worship' with 'Freedom of Religion.' The Church in the Soviet Union, under communist authority, was allowed to function liturgically within the confines of the church building, nothing more and nothing less. They had freedom to worship God, but it was an observed freedom, observed by the KGB and other state authorities, and it demanded that Russian (Orthodox) Christians could only be 'Christian' within the confines of their respective churches for an hour on Sunday. I thought to myself that it was strange that in the Soviet Union this was considered 'persecution,' while in the United States this idea of being a 'one-hour-a-week worshipping Christian' has basically become the norm of most Church operations, especially in those parishes where the faithful do not live close to their local church, but must travel a distance to attend Liturgy. We have successfully accomplished in this land of Freedom of Religion what the communists could never do — we have reduced our clergy into the positive of being liturgical performers in the weekly liturgical review — which is exactly what the Patriarch stated that the Russian Orthodox Church had become prior to the Bolshevik Revolution. If we lose our sense of purpose concerning our faith, then we may well face the same persecution which befell the Russian (Orthodox) Church after the Revolution. **Can we truly be 'witnesses for Christ,' if we only practice our faith once a week?**"

Most of us get what we deserve, but only the successful will admit it.

AN OBSCURE SAINT

There are many new versions or translations of the Holy Bible being published. For study or research convenience, a concordance and commentary usually follows. We received an ad from a bookseller stating that with the help of a computer a concordance for one of the new versions was ready in a matter of months not years. About the same time we were preparing our files for 1992, rearranging where necessary for the significant days on the moveable calendar, which depend on Easter, should be placed in the proper month file. We know that the date of Easter is calculated on a complicated series of cycles and circumstances which must fit into the formula set up by the First Ecumenical Council at Nicea in 325. Who selected the dates hundreds of years in advance? Our research led us to St. Gennady, who is commemorated on Dec. 4/17.

We could not find much information on him in any one book. But we found a sentence here and there which led us to look further as we found that he was not an obscure saint who is not mentioned very often on Dec. 4 being overshadowed by St. Barbara and St. John Damascus, but a saint who deserved more space in the Lives of the Saints because of his struggles to preserve the Orthodox Christian faith, his views on education of clergy and laypeople and his setting up of the Paschalia (the dates of Easter).

St. Gennady was born some time around 1450. He became a novice at the renowned Valaam Monastery in northern Russia and was subsequently transferred to the Chudov Monastery in Moscow. He was sent to Novgorod in 1484 where he was consecrated a bishop. He served here for twenty turbulent years until he returned to the Chudov monastery in 1504 where he died a year later.

A heresy was being promoted in Novgorod by an important prince who had come from Kiev. Among other things it questioned the New Testament, the canons of the Church, the teaching of the Resurrection of Christ and of the dead, the teaching that Jesus Christ is the Saviour — it taught that the Saviour was still to come.

Prince Olelkovich had great control over the lives of many people who lived in Novgorod. The heresy spread rapidly, even the dean of the cathedral church of St. Sophia was influenced. Gennady had to fight almost singlehanded as his letters went unanswered to the church administrators. He must have decided that education was the route to go. He sent letters of explanation to the churches and he began to stress continuing education for the clergy. The group of heretics decided not to fight any longer in Novgorod; they moved to Moscow.

Gennady stressed the Holy Scriptures in his flight against the heresy. In the process, he rendered the Church a distinct service by issuing the complete Bible compiled from the various Slavonic translations. It was first put into printed form by Ivan Fedorov at Ostrog almost a century later.

Since so much of the heresy revolved around the Resurrection, Gennady studied deeply about it to help in refuting the heresy. He has gone down in history as preparing the Paschalia. The Council of Nicea in 325 announced that Easter should be celebrated on the first Sunday after the first full moon which falls on or after the spring equinox and not before or on the Jewish Passover. There are more technicalities involved so the Fathers asked the Bishop of Alexandria to supply each year the date on which Easter was to be celebrated. Since the formula was quite involved and Alexandria was the center of astronomical and lunar research, it was a natural choice. It was not long after that astronomers began to calculate the Easter date several years in advance. But it took St. Gennady to compose a system of calculating the date of Easter based on a cyclical system, which calculated the date up to the year 2037. We use the dates so set today. It is remarkable considering that he had no computer to help him!

Gennady made many enemies in fighting the heresy, but it is now included in the anathema, which is enumerated each Sunday of Orthodox, when the deacon states all the false doctrines and announces the separation from the Church of those holding these beliefs.

ЗРЯЧАЯ ПАСХАЛІЯ.

Вѣчный указатель ключевыхъ буквъ пасхальнаго времясчисленія.

1611	В	1640*	Н	1669	У	1698	Ж
12*	Ф	41	Н	1670	Л	99	Є
13	Ш	42	Т	71	Ю	1700*	П
14	Ѿ	43	К	72*	П	01	Ы
15	Є	44*	Ь	73	З	02	Н
16*	И	45	О	74	Ъ	03	Ж
17	Ы	46	Ѕ	75	Ш	04*	Ч
18	Н	47	Щ	76*	Д	05	Р
19	Ж	48*	К	77	Ц	06	В
1620*	Ч	49	Г	78	П	07	Х
21	І	1650	Ѳ	79	Ы	08*	Ш
22	Ь	51	З	1680*	У	09	Ж
23	Х	52*	Щ	81	Л	1710	Є
24*	Ж	53	Т	82	Ч	11	І
25	Ш	54	Д	83	Р	12*	Ы
26	Є	55	Ц	84*	З	13	Н

A Sample of the Paschalia
Compiled by St. Gennady

PRESS FUND

We keep going with your help. Spasebo — Thank you. Alexandra Spanovic, Olga Peck, Ethel W. Watlock, Anonymous (8), Protodeacon Alexis Bona, Mrs. N.J. Boruch, Anna Rosko, Dimitra Gacis, Andrew Hydak Jr., Adelaide Vogt, Lillian Soroka, Helen Cudlic, Leona Hutchko, Loretta Prontka, Holy Protection Monastery, Mr. and Mrs. John Kuzmack, Helen Pershinsky, Mary Klymm, Mr. and Mrs. Frank Starr, Irene Allen, Eva Harris, The Rev. John F. Daniels, Marguerite Czekalski. Mary Neddoff in memory of parents John and Mary McCobin Sr., and brother John Jr. On the first year memorial, Jan. 16 of Michael Spach by devoted wife Mary and children of Philadelphia. Mr. and Mrs. Joseph Plefka in memory of their parents. Helen Cudlic in memory of a childhood classmate and her aunt Anna Fedora. Ann Worobey in memory of her parents Nikifor and Paraskeve Lisz. Lillian and Stephen Smarsh in memory of their parents. In loving memory of parents Paul and Mary Stenko and John and Mary Selepak by their children. Christmas donation in memory of brothers Peter, John, and Gregory Gernst by Velma Bova. Olga Weiss for health of sister Stephanie Chmel and Vechnaya Pamyat for her recently deceased husband Andrew. Christmas gift from Anonymous (3). From classmate and friend Joseph Holobinko and Diane.

Progress always involves risk. You can't steal second base and keep your foot on first.

CHUCKLE

A Sunday School teacher was concerned that the materials her diocese had available for teaching children had not been updated to reflect the new thinking, new changes in meaning of words, new situations her students were facing in the "real" world. She added this encounter in to her notes of suggestions to illustrate her point.

She had been teaching about the parable of the Good Samaritan and upon reviewing the story to find how much the children had grasped, she asked a five-year-old what he had learned about the story. He solemnly replied: "It teaches me that when I am in trouble, somebody should help me."

QUESTION

The sign of the Cross is made differently in the Orthodox and Roman Catholic churches. Why?

The sign of the cross in the Orthodox Church is made with the right-hand thumb and first two fingers extended and touching and with the other two fingers folded into the palm of the hand. The hand with fingers in this position are raised to the forehead (on the words of In the Name of the Father) to the lower breast (on the word of And the Son of) to the right shoulder (on the word And of the Holy Spirit) and finally to the left shoulder (on the word of Amen).

This form evolved in the Eastern Orthodox Church because of a desire to profess more plainly the belief in the triune God and the double nature of Christ. The thumb and the two fingers were extended to symbolize the Holy Trinity while the ring finger and little finger were folded back on the palm to profess that Jesus Christ was God and Man.

This usage spread to the Western Church where Pope Leo VI in the middle of the 9th century instructed his clergy: "Sign the chalice and the host with a proper cross ... with two fingers outstretched and the thumb hidden within them, by which the Trinity is symbolized. Take heed to make this sign rightly.

In the 13th century, Pope Innocent III directed most explicitly that the sign of the cross be made with three fingers from the forehead to the breast and from the right to the left shoulder. The way that it was and still is made by the Orthodox.

The Western Catholic Church retained this form for about a century when gradually the open hand was introduced and the sign began to be made in an inverted fashion from left to right, perhaps mistakenly following the lead of the priest, who in blessing inverts his movement so it would be seen correctly by the congregation before him. **The Way**.

Courtesy is contagious.

Too often in their church life people adapt an attitude of the theater, imagining that the priest is an actor and they his critics, praising and blaming the performance. Actually, the people are the actors on the stage of life; the priest is the prompter reminding the people of their lost lines.

Dabs of Thoughts

The knowledge of faith is a matter of relationship, the kind of relationship that is implied in the preposition "in." As Christians, **we believe in Jesus**, not just in doctrines about Him. Faith is personal knowledge, the knowledge of love. It is by loving our Lord, Who comes to us, that we know Him.

This morning, Bishop Demetrios took us to his hometown, Saria, where we celebrated Divine Liturgy and received Communion among some 200 babushkas. These women, usually 60 years old and up in age, are the keepers of the Orthodox Flame. They truly are the reason why 74 years of Communism could not blow out the Christian Fire; and when I watch them feverishly elbowing their way to the front of these suffocatingly tiny churches, I can't help but smile and say — 'Pazhulstah', Please pass — , for your undying love and devotion to Jesus may seem rude and primitive to a foreigner but perhaps I am no longer one. For the first time, I did not interpret the pushing and shoving as inconsiderate and uncaring, but the exact opposite. A gesture with the purest of motives, to express your unconditional love to the God you know has not forsaken you despite your trials and tribulations. Marianne Vardalos a part of the Orthodox Mission team who was sent to the Ukraine this past summer.

We read that the "role" of a priest is changing. In 1938 a missionary priest in Pennsylvania wrote the following: "I worked in the shadow of the Carpathian Mountains. There the priest is not only pastor to his poor flock, but also its unpaid lawyer, public notary, squire, physician, advisor and protector — and I feel now that I had been there a truly respected pastor. ... I was busily engaged in matters of the church, the school, farming, horticulture, etc. Practice and custom differ here (in the U.S.), the Board of Trustees directs the welfare of the church, school, the priest and (sometimes) the religion, itself, and, therefore, I have no other priestly function to perform but to say the Liturgy, prepare sermons, hear confessions, etc."

Many people believe God's Word until it starts disagreeing with the other things they believe.



EDITORS NOTES

We want to thank all of you who remembered us with cards and notes during the Christmas season. Each greeting was appreciated and enjoyed. It was good to hear from "Pen Pals" whom we have never met in person but whom we feel we do know from correspondence. We are glad that so many of you enclosed a picture of yourselves. We often imagine what you look like and now we know. It was also good to receive greetings from friends all over the world — friends we have made during the long years we spent in the military and others we made on various parishes where we served. This year we received an exceptional number of greetings from couples whose weddings we took part in. We enjoyed pictures of them and of their baby or children. It is always good to read of their accomplishments and about their dreams. All of these mean so much to us. We want you all to know that we say a short prayer for you when we receive your cards and letters. This is happily repeated when we again look at the cards. We cherish you, your thoughtfulness and your friendship.

This issue is being written a little early as we hope to be in the Carpathian Mountains of E. Europe for Christmas. We have been invited for a Christmas Eve supper. We will absorb all that we can to share with you in coming issues.

As we look on the calendar for February, we see written on February 9 — Zaccheus Sunday. This is like a beacon to us. We know that with this Sunday we have to start preparing for Great Lent. Strange as it may sound, we look forward to this time of spiritual refreshment which we get from extra prayer, fasting and good works. It seems that we charge our spiritual batteries until they are fully charged on the glorious day of the Resurrection/Paskha. During the year, the charge is slowly dissipated. We "use up" these special spiritual reserves. We start feeling the emptiness and know that it is time to replenish them for the coming year. We eagerly anticipate the coming Great Lent which starts on March 9. We will hear the story of the Publican and Pharisee, that of the Prodigal Son, and then of the Final Judgment; and then carefully listen to the instructions for fasting as given in Matthew 6:14-21 and take to heart the final instructions of forgiving those who have hurt us. With this preparation we will enter Great Lent.

We eagerly anticipate the coming Great Lent and ask God to give us the grace to see the Resurrection of the Lord. We do so in the strength and with the guidance of the Holy Spirit. We wish you the same.

God Be With You,

Father and Matushka Stroyen

Father and Matushka Stroyen

MISSION FUND

Copies are sent to places where the story of God's Word and the Orthodox Church needs telling. Helping are: Helen Chura Nowosadko, Anonymous (6), Mr. and Mrs. Frank Starr, Mary Klym, Helen Perchinsky, Loretta Prontko, Mary Rentel, Ethel Watlock and Ann Worobey in memory of her parents Nikifor and Paraskeve Lisz.

THE PRE-LENTEN SEASON

These is an advantage in preparation. It is often very wise to make plans ahead for various occasions. A student who prepares his lessons is much better off than the one who is unprepared. A housewife who tries to plan her work will, even if interrupted many times, be better able to get her work done than the one who has no plan.

The Church is very wise in preparing us for certain emphasis. On February 16, the Gospel of the Publican and Pharisee is read at the Liturgy. This starts the Pre-Lent or Lenten Triodion. The value of Pre-Lent is that it serves as a season of transition between the joyous season of Epiphany and the somber season of Lent. It warns us to prepare for Lent, to make our Lenten resolutions, to clear our calendar so that we may give Lent its due amount of attention and to make room on it for the Lenten services and other observances of Lent which are provided for in our own parish.

During this season we should plan our time and work so that when Lent begins on March 9 we will be ready to keep it faithfully.

GLASS

"Gold and glass cannot equal it, nor can it be exchanged for jewels of fine gold." Job 28:17

The word glass is found six times in the RSV Bible and is eluded to in the five passages where crystal is used.

Natural glass exists in many deposits about the world and was used for jewelry since prehistoric times. Pliny recounts a legend of the discovery of glass by a group of Phoenician sailors who disembarked from their boat loaded with natrium (natural sodium carbonate) near Mt. Carmel. Since they could find no suitable stones for their camp fire, they returned to their boat for lumps of natrium. During the process of cooking their meal, the sand became fluid and reacted with the natrium to form glass. The sands on the beach near Mt. Carmel (Phoenician Coast) were a source of glass sand throughout most of Biblical days and may be implied in the Deuteronomy passage (33:19) "the hidden treasures of the sands."

The earliest glass factories in Egypt date from prior to the Exodus. Babylonian factories may be even older. A glass plant at el-Amarna in Egypt operated from about 1370 B.C. until Roman times. The glass artifacts were made by winding glass rods around a sand core then refiring the article in a furnace. The products were not clear but translucent. By 100, B.C. good quality sand and soda lime glass was being produced. The glass manufacturers learned to add lead and borax to make more durable glasses. They made dark-blue glass by adding cobalt salts, red glass by adding cuprite or gold, yellow glass by adding lead and antimony and green glass by adding iron. Tin was added to make an opaque glass.

During the first century B.C., the blow pipe was invented, which led to more diversified projects than the molded glass piece heretofore known. Pliny tells us that wealthy Roman, and probably Jews, preferred glass dishes and goblets to silver or gold ones. It is likely that the woman who anointed Jesus's feet used oil from an alabostron, a long necked glass bottle. In 220 A.D., the Roman emperor Alexander Severus levied a special tax on the many glass factories about Rome.

Larry R. Sherman, Ph.D.

People take your example far more seriously than they do your advice.



We hear much about Belorussia at this time because the center of the Commonwealth will be in its capitol city of Minsk. Belorussia has a cuisine of its own. It resembles that of Lithuania, which in various times of history they were one country. Potatoes are used in varied recipes and are one of the mainstays of their diet. One of the ways they are served is as Potato Cakes stuffed with Mushrooms. They are known as Oladi Beloruski or Arazgi Beloruski. Good and filling and no meat used.

Oladi Peloruski - Potato Cakes

4 medium potatoes
4 Tbls. butter
1 egg
3¼ Tbls. flour
salt and pepper
6 large mushrooms, minced
1½ Tbls. butter
2 hard boiled eggs

Peel potatoes, cube, boil until soft. Drain, mash, adding butter, salt and pepper. When cool, add the beaten egg and flour. Adding more flour if necessary so they can be rolled out. Let set while making filling. Saute the mushrooms in butter. Add salt and pepper. Mash the eggs, add to the mushrooms.

Divide the mashed potato mixture into four parts. Roll out into thick circles. Fill with mushroom mixture. Moisten edges with water and fold over to enclose the mushrooms. Heat a mixture of oil and butter in a frying pan. Add cakes and over low heat fry until light brown, turning once. This should take about five minutes on each side. Serve.

The usual way they are served is with sauted fresh cabbage and tomato sauce. They are delicious with stir fried cabbage!

ALASKA FUND

Helping send copies of **The Herald** to Alaska are Mary Klym, Mr. and Mrs. Frank Starr, Nancy Hurchik-Munaco, Esther Watlock, Anonymous (4), Mary and John Ciko and Ann Worobey in memory of her parents Nikifor and Paraskeve Lisz.



FEBRUARY 1992

1. Luke 16:10-15
2. 18:35-43 Sunday
3. Mark 10:46-52
4. 11:11-23
5. 11:23-26
6. 11:27-33
7. 12:1-10
8. Luke 17:3-10
9. 19:1-10 Sunday
10. Mark 12:13-17
11. 12:18-27
12. 12:28-37
13. 12:38-44
14. 13:1-8
15. Luke 2:22-40
16. 18:10-14 Sunday
17. Mark 13:9-13
18. 13:14-23
19. 13:24-31
20. 13:31-14:2
21. 14:3-9
22. Luke 20:45-21:4
23. 15:11-32 Sunday
24. Mark 11:1-11
25. 14:10-42
26. 14:43-15:1
27. 15:1-15
28. Mark 15:25-25,33-41
29. Luke 21:8-9,25-27,33-36

BIBLE STUDY

On February 12 we read from Mark 12:28-37. This reading is sometimes identified as the Great Commandment. It is familiar to many because it is also to be found in Matthew 22:35-40, which is read on the 15th Sunday after Pentecost, which usually falls in September. In the reading we find the verse: "Thou shall love your neighbor as yourself."

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There is a legend that tells us how a king placed a heavy stone in the middle of the road. People walked by, stepping over the boulder, pushing at it angrily, and murmured and grumbled. But none removed the stone.

Finally, one man came along, saw the obstacle, picked it up, and put it out of the way, thus making it easier for those who would come after him.

In the arduous task of pushing the stone aside, the man discovered a purse the king had placed there. Inside with the gold coins was wisdom more precious than gold:

"Any person who makes the way easier for others discovers a better road for himself!"

OF COURSE!

One of the questions we are asked most frequently is does the Orthodox Church believe in the Bible. Of course! Here is an example of a few of the Biblical references which are used in the services for the Holy Day of the Presentation or Meeting of Christ, which is celebrated on February 2/15.

These readings are in addition to the Biblical references which are used constantly in the services. At Great Vespers we will hear a compilation of Exodus 12:51-13:16; Leviticus 12; Numbers 8. Also Isaiah 6:1-12; 19:1,3-5, 12,16,19-21. At the Liturgy we will hear Hebrews 7:1-17 and Luke 2:22-40.

Besides these readings there are many verses incorporated into the hymns of the services. Some are: Exodus 19:16-19; 34:29-33 - Psalms 45:1-17;80:1; 110:3; 116:4; 132:8; 136:5 - Ecclesiastes 49:8 - Isaiah 8:14; 28:16; 35:3; 49:13 - Luke 1:46-47 - Romans 9:33 - Ephesians 4:14 - Colossians 1:26.

•The Meeting

poverty, the humility, or the apparent insignificance of the family. The impulse of the Spirit told him this was to be his only opportunity to see Christ. He seized it.

This was the end of his long vigil of waiting. "Lord, now lettest thou thy servant depart in peace." Are we waiting for a closer relationship with Christ? We must, like Simeon, seize the many opportunities the Church gives us to worship Him, to learn about Him, and to share our love and knowledge of Him with others so that we may repeat with Simeon: "Lord now lettest thou thy servant depart in peace."